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The Non-Subscribing Presbyterian

No. 310. JULY, 1932.

"TRUE. HONEST. GOOD REPORT." (Phil iv. 8)

"To his own Master, a man stands or falls."—Rom. xiv., 4.

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NOTES AND NEWS.

The 150th anniversary of the First House, Belfast, will be celebrated next June. It has been suggested that the Synod might so arrange that the occasion be augmented by the presence and interest of the representatives from various parts of the Province. An effort has been set going to raise a Fund of £500, for various repairs to the building, and to improve the organ.

* * *

The Sunday school conference on Saturday, June 5th, at Larne, again proved itself to be one of the most popular meetings of the year. It was very gratifying to the conference that the Moderator, the Rev. G. J. Slipper, was able to preside, after the very trying illness which he has had. The paper by the Rev. J. Shaw Brown of Clough was very well received. Mr. Shaw Brown however considers that the address on "The Religious Education of R. L. Stevenson," does not lend itself to summary,—"it is rather like a picture and should be seen as a whole," so that we are not able to give a report of it in these pages.

* * *

At the General Assembly at Birmingham in April this year, the following resolution was passed:—"This meeting of the National Unitarian & Free Christian Temperance Association, recognising the value of the labours of The Seven Men of Preston and their successors during the last one hundred years, commends the centenary celebrations to the notice of ministers and congregations in the hope that these may receive hearty support." The annual report adopted on the occasion referred to states that a large meeting of young people was held at Essex Hall on February 20th, when a tea followed by an interesting and varied programme was provided. This Society is evidently a very active one, and another meeting was promoted in March at Bolton at the annual Good Friday meeting of the Northern Sunday School Federation. There is a list of honorary speakers, and sets of lantern slides available on application.

* * *

The annual report (291st) of the First Presbyterian Church for year ending 31st December, 1931, has been printed and circulated. Its appearance is attractive, it is a book of twenty-four pages, and reveals work well organised, finances perfectly managed, and lines of activities along which energies directed should make the First House a Power House in Belfast, as undoubtedly it is. There is a chapter headed "In Memoriam," in which there is reference to the late Rev. Alexander Gordon, M.A., "a beacon of scholarship and a man of striking personality, of whom it may be said we shall not see his like again." One name admitted to the Roll of Constituents during the last year is that of a gentleman, well-known in Belfast because of his literary and musical accomplishments, we are especially glad to see and are confident that he will prove to be an exceptional acquisition to the congregation, and no doubt to the denomination as a whole. It has evidently been a very full year of work for Mr. and Mrs. Cross, who have our cordial good wishes. The experiment with the envelope system has resulted in collecting £135 0s. 2d.

* * *

The Lord Bishop of Birmingham (Rt. Rev. Dr. Barnes) preaching in Belfast Cathedral on the evening of Thursday June 9th in connection with the St. Patrick commemoration, said—"Our three official creeds are all more or less unsatisfactory to-day. The Apostle's creed has obvious reference to the time when men accepted the three-story

picture of a flat universe with heaven above and hell beneath. The Nicene creed attempts to explain the incarnation by a philosophy of substance which is hardly intelligible to us with our different categories The Athanasian creed has clauses relating to the damnation of those who do not believe in obscure and difficult propositions, which offend most lay Church people, and of which Archbishop Tait of Canterbury said that 'nobody in the Church of England takes them in their plain and literal sense'."

* * *

Dr. Bradley of the People's Church, Chicago is said to have the largest Unitarian Church in the world. Ulster is to have a visit from him, and on Sunday, July 10th, at 3-30 p.m., he is to preach at Greyabbey, when a special collection will be taken for the church funds.

THE VICTORY THAT OVERCOMETH.

We are here in this world and have the choice which Life gives us of being *of* the world, or of being *in* the world yet not of it. If we are in the city in the early morning when the crowds are going to business, or in the evening when they are returning to their homes, we realise the constant changing and moving life of which we are a part. People have to make their living, that is the first thing; and there are those who are striving and pushing ahead to make more than their living, they are going to make their fortunes! Sometimes you will find a man who will tell you candidly: "All I think about is making money!" He has the strong desire to make as much as he can. "Money can open all doors," he may say to himself; although the concentrated money-maker sometimes doesn't think very much of what money might buy, yet at this stage it is with him the game of life, and while he has strength and vigour to play the game he is going to do it.

We read how the Prodigal Son went into a far country and came to his senses, and returned home again; he took the path of out-going and the path of return. But they are not all prodigals and wasters by any means who take the path of forth-going. The young man who would venture out into the world, to distant lands, to make a career for himself is taking a path which for the time being is the path for him. For instance, there is teaching about the dangers of ambition and so on. But, what is one man's food is another man's poison, and that applies to spiritual things. There are young men to whom it would be positively harmful to say "Kill out ambition," "Kill out desire for comfort." Ambition is a spur to effort; so is the desire for the good things of this world. So long as the man is influenced by these it is much better that he should take up a life that will call out his energies than that he should be an idler.

A young man told Bernard Shaw that he would like to work for Socialism. Bernard Shaw advised him to go and work hard at his profession and make a success of it, and then he would be in a position to do effective work for his cause. But that would equally apply to anything else. It is unwise to attempt to take the path of return before the path of forth-going has furnished its needful experiences.

But, there does come a time when the soul wakens up. In some houses there is the picture: "The Soul's Awakening." Does that mean you have to let go your business, your career, and become negligent? No, only a change of attitude. You have still to be in the world, yet not of it. Don't drift and allow yourself merely to be carried along; you must assert your self-control and gradually bring in a new motive, and that new motive will change the inner life. "For the sake of the soul, the universe exists." All the experience of life exists to that end. "How long shall I wear my sword?" asked William Penn, a courtier, of George Fox the Founder of the Quakers. "Wear it as long as thou canst." By and by the feeling of inconsistency in a man of peace would come to William Penn; and George Fox was quite content to wait until this feeling should come of itself. George Fox believed in the guidance of the Spirit.

A man is keen upon riches; but what about durable riches and righteousness? A man is keen on having a good time; but what about making it a better time by plunging through the present moment into the eternal? It is interesting to note that one of our greatest preachers, Dr. Philip Henry Wicksteed had this same idea of joining Time and Eternity together in the present moment.

The fight is the fight with all the blandishments and temptations that belong to Time which would detain you from "laying hold on eternal life." It is a fight, a struggle—a long arduous struggle! But, if you have faith in the eternal, you can conquer time; if you have faith in your true self you can silence all your inward enemies—the lower nature always warring against the higher.

Have faith; believe that you have the power to win; and in the strength of the Lord you can repel all evil from your soul's abode, whether of body or mind. "This is the victory that overcometh the world, even your faith."—ULLIN.

DR. RATTRAY'S SYNOD LECTURE

Dr. Rattray said that religion was founded on experience. Confronted by the terrible things of life, the threats to his own life, suffering, the thing in man that protested against these things affirmed its superiority to them. The *locus c'assicus* of this was Henley's *Invictus*. This, however, was only the extreme case of moral experience. Because the moral experience was so familiar, its tremendous significance was apt to be overlooked. No wonder that Kant found that two things impressed him, the starry heavens above and the moral law within. But even the moral experience came to be seen to be only part of the miraculous process whereby the powers in man revealed reality in the universe. Another great philosopher had taught the mighty affirmation, "The rational is the real and the real the rational." But this again was but part of reality, for we had also been taught that beauty was truth and truth beauty.

The moral experience of man hankers after poetic justice, and rightly. No doubt there was truth in the doctrine of grace, it was beautiful to have it descend upon the sinner. But there was a danger lest this doctrine be exploited and replaced by sentimentalism. In our hearts and with reverence we knew that the world was not to be run by prodigal sons and we had a sneaking sympathy with Martha and the elder brother. It would be right that the good should prosper and the wicked suffer. But if this had been the known law of the world, then to be good would be a commercial proposition, and, on the other hand, if the good always suffered and the wicked prospered, this interested religion would only be reversed. The greatest glory in life was that it was possible to be faithful to truth, goodness and beauty even in the face of persecution, ridicule, neglect, criticism, opposition. It had been proved that men and women who had been thus faithful had been vindicated by posterity, and here could be no question that they were the salt of the earth. This was admitted by even such thinkers as H. G. Wells, Bertrand Russell, Julian Huxley J. B. S. Haldane.

But now, was our deepest experience satisfied with the doctrine that the best people, the greatest benefactors, should suffer and pass into nothingness? Would it be a rational universe in which this happened? Did not the rationality of things ultimately depend on the soul seeing of its travail and being satisfied? If so, belief in the life after death received the support of this argument.

But why should it be necessary to suffer at all? Here was the crux of all philosophical problems. The lecturer was not satisfied with the argument that suffering was necessary to creation or growth. Why should it be necessary? The only theory that seemed adequate to satisfy the moral experience was that, as we lived after death, we had lived before birth, and that it was moral failure that necessitated the suffering to induce us to put forth the moral effort necessary to redeem our past failures. This view must be extended, both for moral considerations and in the light of our knowledge of evolution, to the whole creation, which groaneth and travaileth in pain together until now.

Moral responsibility implied free will, and to sin against the light implied knowledge of the light. Hence the great traditional teaching that suffering is due ultimately to moral falling and that this world provides the opportunity for souls disinterestedly to be built up in truth, goodness and beauty. The higher we go in the scale of life, the greater is the unity. In the highest art different countries can appreciate each other far better than in politics, and the same was true of science and of goodness.

The problem of religion was how to promote this growth of the soul. Methods were various. One great method was the kindling power of a great personality as in Christianity or Islam; another was the power of a tradition of obedience, as in Judaism; another was meditation, thought, devotion, as in Indian religion.

The lecturer however, held that to base religion on history alone was impossible in the conditions of modern knowledge. The records of the past are unsuited to modern conditions; their transmission, however sound in general, is altogether inadequate in the particular; the moral example transmitted is challenged. The apothesis of great souls must shrink to human compass.

Therefore the seat of authority in religion must be found in the mind, and modern science favoured this. Leading scientists

were teaching that the universe itself, as known to us had been constructed to an indefinite extent by the mind itself. But science itself rested on the moral experience of the scientists. As Sir Arthur Eddington had said, astronomy could not account for the desire for truth that had produced it. So here, in the heart, is the foundation of religion: all else is its symbolic expression.

SUNDAY SCHOOL CONFERENCE.

Warm and sunny weather favoured this year's conference which was held at Larne on Saturday, 5th June. The attendance was large and representative. The Rev John Begg offered up prayer, and the Moderator, Rev. G. J. Slipper presided.

The Rev. J. H. Ewbank delivered his adjudication on the Essay Competition, and warmly commended the essayists. The successful entrants in class 9 to 11 years were: Ethel Moore, Ballyclare, first, and Aggie Lockhart, Newry, second; class 12 to 13 years, Eleanor Holt received first prize, and the second prize was divided between Ella Kerr, Ballyclare, and Muriel Thompson, Newry; class 14 to 15 years, May Cowan, Newry, secured first place, and Margaret Robinson, Glenarm, second.

The Rev. J. Dare Davies, on behalf of the Congregation and Sunday School, invited the Conference to hold its 1933 meeting at Moneyrea. The invitation was gratefully accepted.

The Rev. J. Shaw Brown gave an interesting paper on the Religious Childhood of Robert Louis Stevenson. The speaker quoted extensively from "The Child's Garden of Verses," where there are treasured many of the thoughts and ideals which contributed to the early development of the author. The Rev. R. N. Cross opened the discussion, and expressed the thanks of the audience to the speaker for his eloquent address.

On the motion of Mr. G. R. Jackson, a cordial vote of thanks was accorded the Minister and Congregation of Larne for their kindness in receiving the Conference so kindly, and for their generous and enjoyable hospitality.

Published on the last Saturday of the month; copy for the printer should be sent *to the Editor* not later than the 20th. Editor: Rev. John Barron, Ballywalter, Co. Down.

THE SYNOD.

The report of the annual meetings of the Remonstrant Synod of Ulster and of the General Synod held on June 21st and 22nd, will appear in the next number.

PIONEER PREACHERS.

The 15th report of the managers was presented on June 15th, and gives an account of a good work not so well known or understood among the congregations of the General Assembly as it might be. This actively aims at encouraging young men to enter the ministry by affording them community residence in a Hostel with opportunities for ministerial work and study preparatory to entering college. A Resident Warden and Tutor to the Hostel has been decided upon and Mr. G. Stephen Spinks, senior student of Manchester College, Oxford, has accepted the appointment. A regular income for the Hostel of £1,000 is appealed for. An entrance examination is required. The studies are supervised by four London clergymen. There is a good record of regular service rendered at various churches during the past year. The use of Unity Church, Islington, is granted for preaching practice.

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

If we have learned *to expect in prayer*, to believe that an answer will come in the very point in which supplication has been made, we shall surely be precise in what we say to God. Then if I want money for the Lord's cause, or even for my own necessities, what I am to ask for is *money*; if I am going a a journey and ask for divine protection, then what I am to expect is that God will give His angels charge over me, and that they will take care of my body, and that accidents which were perhaps imminent will be averted, and obstacles cleared out of my path; these will serve as examples of precision and meaning in prayer.—REV. P. B. POWER.

"Losing or winning, he played the game, and *stood firm* until the end."

WALTER H. PAGE AND UNITARIANISM.

We are indebted to the courtesy of Mr. J. Gilliland for the following interesting extracts from "The Earlier Life and Letters of Walter H. Page," American ambassador to England at the time of the war.

"Page himself, though he started life an orthodox Wesleyan, had also felt the spell of the new ideas then gaining ascendancy. The struggle between Modernism and religious orthodoxy, so called, was almost as vigorous in the seventies as it is to-day. The vital question posed to every young man making his first acquaintance with exact knowledge was the effect these issues were to have upon the Christian teaching of his childhood. Even in a little Methodist college, in the troublous years following the Civil War, this eternal query could not be avoided. . . . . One of Page's friends, in whom he frequently confided, recalls a long conversation on a winter's day, before a wood fire, in which the young man discussed his idea of becoming a Unitarian clergyman. Why not organise a Unitarian church in Raleigh, with himself in the pulpit? The mere suggestion would start a spiritual disturbance and Page would have had to leave the town. It was the fear of wounding his mother that caused him finally to abandon the project."

Dr. John B. Watson, formerly professor of psychology and director of psychological laboratory in John Hopkins' University, describes experiments on children, which he says the experimenters were loth to conduct. An infant, Albert B., weighing 21lbs. at 11 months of age. He was a wonderfully good baby and he never cried until after the experiments were made. "A white rat which he had played with for weeks was presented to Albert. He began to reach for the rat. Just as his hand touched the rat a steel bar was struck with a carpenter's hammer immediately behind his head. The infant jumped violently and fell forward, burying his face in the mattress. He did not cry, however But at the second experiment he began to whimper, and finally he began to cry; at the end of five days he was frightened of everything he had played with. The experiments on Albert were stopped because he was adopted by an out-of-town family."—*Advance Australia News Service.*

MANCHESTER COLLEGE, OXFORD.

We Presbyterians in Northern Ireland know very little nor care much about the doings of our theological colleges. We are not a bit concerned about the ways and means of training our ministers, so long as we get the ministers when we want them. It would probably be rather surprising if the number of our folk who have never even heard of Manchester College, Oxford, were stated. But it should have a place in our interest, for several of the present ministers of our Non-subscribing Presbyterian Church received their theological training there, one of them, the Rev. R. Nicol Cross, is on its committee of management, there is a son of our church studying there for the ministry, the Rev. John M'Cleery, and its principal, the Rev. T. H. Weatherall, M.A., is the son of a former minister at Moira.

At the closing proceedings of the session held on June 14th, the Non subscribing Church was represented by four old students now settled over congregations in our area.

The previous principal, Dr. L. P. Jacks, retired in 1931, and Mr. Weatherall was appointed to succeed him and took up his duties at the beginning of last session. The other members of the regular staff are the Rev. Cyril Flower, Ph.D.; the Rev. Raymond Holt, B.Litt.; and Canon Simpson, who is a member of the Anglican Church, a Professor of Oxford University, who takes Hebrew and Old Testament. There are also visiting Lecturers appointed from time to time.

The principle on which the college is founded is that of freedom, or otherwise put, Non-subscription, and students may train for other churches than our own, and sometimes do so. Ordinarily when a man is admitted for a theological course with a view to the ministry, he receives a scholarship which goes a long way towards meeting his expenses, and he may also receive similar support during his attendance as an undergraduate at a university in preparation for entrance to the college

Thus it is that our church is under a deep obligation to Manchester College, as also to the Unitarian College, Manchester, for preparing ministers for our pulpits, at no cost to the church, a benefit which has only been made possible through the generosity of English benefactors.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

(ULSTER DISTRICT.)

The quarterly meeting was held at Holywood on Saturday, June 18th, at 3-30 p.m. Service in the First Presbyterian Church, High Street, was conducted by Mrs. Eustace Thompson. Reports of the Women's League annual meeting and the General Assembly meetings in Birmingham, were given by Mrs. Glynn Davies and Miss Armstrong. About 80 were present representing 14 branches.

OBITUARY.

The Rev. Hamilton S. Verschoyle, M.A, who for many years resided at Rubane House, Kircubbin, was well-known and repected by all denominations in the district round Ballyhemlin. Mr. Verschoyle had a magnificent library, being an annexe like a chapel attached to a house, and possessed some very rare and valuable books. He was an authority on Dante, and had the finest collection of Dante in Ireland. Dr. P. H. Wicksteed was interested in him. He was a modernist, and took an interest in the Non-subscribing Presbyterian Church. He passed away at Portstewart in his 88th year.

Whatever, therefore, the word Trinity may imply in some minds, it need not mean to us that there are three Gods, neither are we sinning against orthodoxy if we reject the idea of three Persons, in the conventional, colloquial signification of the word "Person." The Latin word *persona* means "a mask," not a "Person" . . . . What is the Eternal Principle underlying the dogma of the Trinity? It is that the Infinite originating mind is one and indivisible, that in His perfect unity there is elementally included a Trinity—a Threeness, not of separate individualities, but of essentially separating functionings of the same individuality . . . The conception is as old as human thought . . It underlies Zoroastrianism, it is enshrined in Hinduism, it is discoverible it the oldest Eastern Scriptures, where it is said of Brahm that "of him thou canst predicate nothing but his threeness," . . . . Sat, Chit, Ananda, God in essence, God in manifestation, God in outflowing life, and these three are one.—VEN. ARCHDEACON WILBERFORCE, D.D.

Written in our State books there appears in 1931, the appalling figure of over £7,000,000,000 of debt due to the war. That this sum exists as a debt by the nation as a whole to those of its people who advanced money to pay for the war, is a matter of small importance as compared with the terrible fact that £7,000,000,000 could have changed these islands into a lovely land of beautiful cities, complete with every instrument of progress and physical well-being. A fraction of it would have wiped out every slum. The remainder might not only have changed every town into a glorious garden city, but would have refurnished our mines, railways, electrical services, roads, harbours, and municipal services of every sort.—"MY MAGAZINE."

Most of the men who were boys when I was a boy cannot sit and drink with me. Loos and Gallipoli and the Somme did for them. They went and saved something and never came back. What it was they saved I cannot exactly tell, but I do know that I have never seen anything since 1918 that was worth their sacrifice. When people wonder what has been wrong with England these last twelve years, it seems to me they forget the war. It is all very simple. The men who would be assuming leadership now, in politics, the professions, the arts, business, if there had been no war, are dead. Who can tell what genius was poured down that vast drain? We can only guess; but, those of us who remember those ardent and generous spirits nearly always the first to go, can make a tragically shrewd guess. We flung away brilliant manhood as if it were so much dirt, and now we are paying the price for it.

J. B. PRIESTLY, "*Evening Standard.*"

I perceive an Apotheosis of Death. There is no death, only change, and always change with purpose, change to a greater end. Death is re-creation, renewal, the dropping of fetters, the casting aside of a vehicle which has ceased to suffice. Death is in every truth, a birth into a fuller and larger life, or a dipping down into matter under the law of readjustment. Progress always, and progress towards Unity. We come ever nearer to each other and to the Real through death. If only we could realise this!

RIGHT REV. DR. ARUNDALE

REPORTS.

Belfast First Church.—The anniversary services were held on June 5th, when the Organist and Choir, to whom acknowledgment is due, for the high standard maintained in the praise, rendered special music. There are not a few people to whom music is of the nature of a sacrament replete with divine influence, and the First Church is highly privileged in the latter respect. Smart's "Te Deum" and the anthems "Lord, thou art God" by Stainer, and "Hear my Words" by Sir Hubert Parry, were sung with much feeling, as was the solo "Abide with me," and added to the inspiration of another anniversary occasion. The morning sermon by the Rev. R. Nicol Cross dealt with the day of Pentecost, when power from on high descended on the little band of christian disciples and launched the church on its wonderful mission of evangelism. It was a plea that, as the spiritual world like the natural is a world of Law, and God does not act arbitrarily in his dealings with men, if only the church to-day will provide the same inner conditions as did the disciples of old, th n it would experence a fresh baptism of the Holy Spirit. By a study of Acts, chap I., v. 13 and 14, their conditions were set forth by the preacher as being, (1) a withdrawal from the world into "the upper chamber" of the soul, and a sense of being set apart for a distinctive mission by the high calling of God, (2) being "of one accord," sinking all egotisms and personal feelings and offences in the consciousness of unity and fellowship in the essential things of the spirit and the central work of the church, the avoidance of petty quarrels which have too often marred and enfeebled and debilitated christian communities, (3) "steadfastness," fidelity to the church based on deep conviction of its worth and contribution to human life in these days of laxity and drift in regard to church duties, and (4) "Prayer," *i.e.* steadfast communion with God in regular waiting upon Him, which keeps us ever in touch with divine reality and has always been the channel through which God's power has flowed into human personality in the history of the christian church. Next June the congregation will celebrate the 150th anniversary of the present church building for worship, by means of special services, and in the meanwhile an effort is to be made to raise a fund of £500 for various repairs to the building and to improve the organ. We have faith and evidence that the response of members will be such as to crown our endeavour with success.

Belfast Domestic Mission.—Flower services were held on Sunday, May 29th, the missionary, Mr. Norman Kirkham taking all the services. Special music had been arranged by the organist, Miss Florence Newman, A.T.C.L. The unaccompanied singing by the choir of "A Prayer" from the Irish, translated by Mary Boyne, to the tune "Slane" was particularly successful. The Sunday school excursion was held on Saturday, June 18th and the choir excursion on June, 25th.

Holywood.—The Sunday School children had their annual "treat" on Saturday, June 11th, when they spent a very happy time at Bangor—in the afternoon by the seaside at Ballyholme, and after tea at the Bangor Park.

All Souls', Belfast.—There will be on further meetings of the local branch of Women's League until Monday, 19th September, when the sewing meetings recommence. From this date until the Sale of Work, which has been fixed for Friday, 18th November, the meetings will be held weekly. Further details regarding sale will be given later. Meanwhile will friends please keep the date in mind and do all they can in advance to make the sale a success?

Mountpottinger.—There passed away during the third week of June Miss C. M'Quoid, whose connection with the congregation was renewed some eight years ago when she took up residence in Belfast after a lengthy absence. So far as health permitted she took an active interest in the congregation's affairs, and although for well over a year past illness had prevented her attendance at worship, her interest remained unabated. The funeral took place at Larne on June 18th, when the Minister had the assistance of Rev. J. Begg at the graveside.

The annual Floral Services were held on June 19th, when the Rev. E. Lockett was the preacher for the day. At the afternoon service the scholars sang special hymns and a short anthem. A trio was rendered by James M'Ilwrath, Ernest Beattie and Trevor M'Millan, whilst a duet in the anthem was taken by Sarah M'Ilwrath and Dorothy M'Minn. At the evening service the choir

sang the anthem "Lord how manifold" and it is pleasing to record that Miss Adelaide Beattie, of Belfast Cathedral, came along and helped her old colleagues in a good rendering of this well-known work.

PROMPTNESS, REGULARITY & OBEDIENCE.

The positive virtues make active and growing church schools,

EDWIN FAIRLEY.

Everyone agrees that promptness and regularity are virtues to be cultivated. Many church schools hold theoretically to these virtues, but they teach the exact opposite in their actual procedure. How many schools begin promptly at the advertised hour? How many teachers are unfailing in promptness and regularity of attendance? We think we are teaching promptness and regularity in our precepts, but our practices belie us. What are the children learning if our practices are lax? Emerson says somewhere, "What you are speaks so loudly that I cannot hear what you say." So let us beware of negative teaching in such fundamental matters as regularity and promptness. An unexplained absence or even tardiness on the part of a teacher is well-nigh inexcusable. If one of our pupils can say, "I learned lateness and irregularity from my teacher," we shall be chagrined.

Everyone agrees that beauty and harmony and æsthetics are desirable, and should be taught positively. But what shall we say is the teaching on these subjects of a school which meets in a dingy basement? What æsthetic lessons is a child absorbing who notes an ill-swept floor, a soiled ceiling, or blotched and broken plaster? I have seen kindergarten classes meeting in a church kitchen, older classes condemned to the furnace room, still others faced by dirty walls We thought we were teaching positively but, alas, the negative teaching bid fair to outweigh the positive.

Not so many people agree that obedience is a cardinal virtue; but all are agreed that some sort of respect for authority is desirable. It makes all the difference in the world where the authority comes from.

The ground rules of a school should not be made by the teachers and then imposed on the children, but should be made by the whole group. We believe in democracy, but our school systems make little provision for fundamental training in the processes of democracy. Here is a splendid chance for the church schools to make a real contribution. Let the children make their own rules, settle their own policy, vote their own preferences. What a difference it makes in our attitude towards some regulation that we ourselves have helped to make it.

For some negative teaching the school is not responsible. We try in the church schools to teach respect for religion, regard for the church, and love for our neighbour, but what headway can we make in these matters with children whose parents never go to church, pay no attention to religion, and show by their lives that they despise some of their brothers? Perhaps the day will come when we can say to those parents who send us their children, "We will take your children on condition that you will not undo by your practices all that we are trying to teach."

In the matter of worship we do negative teaching, unless we get our pupils to feel that worship opens doors for them into the infinite, provides them with an impetus towards the good life, and joins them in a union of sympathy with their fellow worshippers. These results will not come of themselves, but must be carefully planned. It is safe to say that they will not come if we merely say, without previous preparation, "We will use to-day the service on page 6." In worship, as in administration, co-operation is essential. If we have a personal share, no matter how slight, in formulating or administering the service, we get more out of it than we would over something which is just handed out to us. Why not a committee on worship, changed from time to time, which shall plan the worship service, enlist participants, and try to make the whole effective?

We should guard against negative teaching about God. Some text-books and some teachers go too far in teaching little children about the care which God will take of them, teaching which the child must unlearn later. Do we want boys and girls to believe that there are angels in heaven who watch over them, or that to live in this world in conscientious loyalty to highest principles is only possible at genuine cost? Hence the teacher must remind his pupils that God's loving care for Jesus did not save him from the cross. Neither will it save us from bearing our real crosses.

Finally, we shall succeed in our teaching if along with an avoidance of negatives there

are some positives such as are indicated by the negatives already mentioned. As a last word, one would like to emphasize our individual and collective desire for a better world wherein shall dwell justice, peace and goodwill. To address ourselves to this task, and to realize that the gospel of our religion is adequate to the task, gigantic though it is, is to be filled with a passion and a hope that will carry us on, even to the end. So to a world which is in dire need of redemption we would carry our message of justice, peace, and good will.—Abridged from the *Christian Register.*

John Haynes Holmes recently made six specific recommendations for the alleviation of present world troubles. *First.*—The United States should join the League of Nations. *Second.*—The United States should cancel all war debts, and provide for the cancellation of all reparations. *Third.*—Let the United States revise her tariff. *Fourth.*—Disarm. The United States should use her power and influence to force the nations of the world to actually disarm. *Fifth*—Call a great international conference of economists, and have a plan drawn up that would scientifically and intelligently attack the problems of contemporary society. Finally, eliminate from the American mind the bugbear of isolation, and substitute the international mind. We no longer have the right to look at things from the national point of view. We must learn to think internationally, and we shall then be not merely citizens of a country, but citizens of the world.

Three men stood one day at Niagara Falls, a Frenchman, an Irishman and a Yankee. The Frenchman went into raptures, as Frenchmen always do, and he cried: "Oh, et ees beautiful, et ees magnificent spectacle!" The Irishman looked at the falls and said: "Well, begorrah, how else could it come over?" While the Yankee from Massachusetts said: "My! what a place for a mill!"

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In the preparation of the candidate for Masonry, we go back to the oldest of all Initiation Ceremonies, those of the Ancient Mysteries, in which the candidate had to be purified by casting aside all his outer garments and presenting himself either in a state of nature or else clothed in a simple white garment. In a quaint old ritual, not the candidate only but all taking part are strictly enjoined to take a hot bath, and to put on clean underclothing, and over all a pure white linen garment before venturing to work any ceremony.—"SPECULATIVE MASON."

"The number three reigns everywhere in the universe, the Monad is its principle."—PYTHAGORAS.

God is eternal. To him every *where* is here, and every *when* is now. He triumphs in conclusive bliss, and that supreme result of all. He grasps all the plenitude of unmeasureable life at once. He "seeth the end from the beginning." To him, in his timeless Eternity, the future hath nought to give; from him, the past hath taken nought away. To his "now," all times are present, and as we lift our souls to him we taste something of life wherein, not the progress of time, but the fruition of eternity makes us the sharers of his being.—PHILIP H. WICKSTEED, M.A., Litt.D.

Our troubles are due to wrong religious psychology. The remedy is in a better psychology, by which we shall conceive eternity as an everlasting now . . . . we are just to *dive* in . . . . read and read again, till the word eternity shall have got loose from the suggestion of past and present and future . . . . you don't want to wait for your good till you are dead? There is no need. You don't want to wait even till next week for your good? You need not, not even till to-morrow. This day and this minute a scripture may be fulfilled in your ears.—PRINCIPAL J. H. WEATHERALL, M.A.

Man is complex, he has within him three functioning centres, one of which is wholly and irrevocably omnipotent. Man is spirit, soul and body. Spirit is the soul of his God-consciouness. Soul is the seat of his self-consciouness. Body is the seat of his sense-consciouness.

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